

SOCIAL PROGRESS



New Names

By direction of the Board of Christian Education, the name of the Department of Moral Welfare is changed to the Department of Social Education, and the magazine MORAL WELFARE is now SOCIAL PROGRESS. We trust that the change will meet with your approval and that it will introduce a new era of usefulness in the interpretation of the mind of the Master in terms that are applicable to the needs of humanity.—J. A. S.

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SOCIAL PROGRESS

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Peace!

IT IS a long time since Jesus said, "Blessed are the peacemakers," and the world is still at war. Yet much progress has been made. Not long ago, nations boasted about their war achievements. Now not even a semi-civilized nation will assume responsibility for causing a war. All recent wars have been wars of "self defense." The mind of the world has experienced a revolutionary change with regard to war. Wars do not just happen; they are products. War has been promoted in the past because it has been accepted as the established system by which international difficulties could be eliminated. Now the eyes of the world have been opened to see that there are more excellent ways. The world has a way of outgrowing its established stupidities and is outgrowing war. Newspapers have been creators of wars. They have poured the acid of ill will into the international sores of the world, have waved the bloody shirt, have poured oil on inflamed passions.

Wars have been waged for profit. Economic advantage has been sought; plunder has been grasped and territory annexed. Even the winner loses in modern war. Men who have been in position to profit have been promoters of wars. The investigation of munitions manufacturers now being conducted by Congress furnishes illuminating information. Human nature is apparently not enlightened enough to enable men to engage in the manufacture

of munitions and not at the same time yield to the temptation to manufacture wars. Too frequently, the Christian church has given her blessing to wars and has been compelled to repent in distressing humiliation. Just now one of the most hopeful things is her distress. Out of this painful distress will come more Christian attitudes and more effective programs.

As war is a product so must peace also be. There is no automatic self-starter. Peace must be made in the face of habit, greed, passion, politicians, and war by millions of peace controlled and peace propagating minds. We must deal constructively with the mind of the world and restrainingly with the force of the world. The Christian church must teach the world that war is a discredited, outmoded, bad habit that belongs to an undeveloped, uncivilized past. Especially must war be stripped of its glamour and so-called glory and revealed to youth in all of its utter stupidity and bloody, heartless, hellish degradation. Thus will the mind of the world be progressively disarmed. We must deal with the causes of war. The profit must be taken out of it. We must have legislation that will compel all to help to pay and prevent any from making profit. The private manufacture of munitions must be abolished. When the physically fit are drafted at thirty dollars a month to go out on the battle field, all others able to work, including members of the congress, must be drafted at the same pay for the duration of the war to man all necessary industries, and no manufacturer shall declare any dividend. Those who have capital but are unable to render personal services must pay a capital tax. Such legislation will contribute to careful deliberation and will eliminate all temptation to manufacture war scares for the purpose of business.

Many hopeful signs rise above the horizon. Never before have there been so many peace-minded people on earth, so many organizations laboring for peace, so many great denominations renouncing war, so many youth passionately promoting good will and so many nations renouncing force. Sixty-two nations have signed the Paris Pact. The governments have placed peace on paper—the Christian church must write it into the minds of humanity to give this pact enduring validity. The Christian church must not neglect the fundamental need for promoting peace with God. Humans will never live at peace with each other until they live at peace with God.

J. A. S.

Churches Rejoice in Victories for Peace

BY WALTER W. VAN KIRK

THE churches are moving in their crusade for a warless world. The Presbyterian General Assembly has invited its people to subscribe to a pledge indicating their purpose to abstain from military activity in other lands. The Northern Baptist Convention has done likewise. The General Council of Congregational and Christian Churches has recommended that the people of this communion hold a plebiscite on the peace and war question. Moreover, the Federal Council of the Churches has been asked to coöperate with the General Council in promoting this plebiscite throughout the other churches. The likelihood is that this vote will be registered during the 1935 Armistice period. The people of our churches will thus be given an opportunity to say what they think regarding the attitude of the individual Christian toward the war system.

Even a cursory examination of the recent peace pronouncements of the various denominational bodies will reveal the extent to which the churches have resolved to withdraw their sanction from resort to war. The moral support of the churches has been assured to individuals who for reasons of conscience refuse to participate in war or in preparations for war. The Northern Baptist Convention and the Presbyterian General Assembly has recommended that their respective boards and societies scrutinize their investments to make certain that their income is not derived from investments in companies engaged in the manufacture and sale of arms and munitions. This is getting down to brass tacks. Many church bodies have opposed and still oppose the gigantic naval building program upon which the country has embarked. The churches are particularly concerned over the appropriations that have been made from public works funds for naval construction. Continued interest is manifested by the churches in the procedures of the World Disarmament Conference. The politicians may talk all they like about the failure of the Conference. Churchmen refuse to accept any such fatalistic view of the effort to reduce competitive armaments by international agreement. Irrespective of the

outcome of the present conference the churches will go on in their efforts to reduce armies, navies and air forces until the military establishments of the nations have been placed upon a police basis. If the professional militarists think that the churches will presently tire in their peace efforts they are mistaken. The churches have enlisted in the movement to get rid of war and they have no thought of quitting on the job until the job is finished.

The churches are well aware of the gravity of the present world situation. They know that the capital cities of the world are buzzing with the talk of war. They know something of the deep hostilities that divide races and nations. They know that the League of Nations has lost prestige; that the Peace Pact of Paris has been ignored; that the projected Conference on the Limitation of Naval Armaments is faced with the serious likelihood of failure. The churches sense the dangerous implications of the rising tide of nationalism in our own and other countries. They know that in many instances the states has sought to usurp the functions of the church. Christian thinking people are distressed beyond words over the rivalries growing apace in the Pacific. They look with misgivings upon the economic war now in progress among the industrial nations of the world. They know all this but they are by no means discouraged. They know that God is upon their side and they also know that God is more resourceful than all of the militarists and swashbucklers put together. Why should Christians fear? They don't. Those who really are fearful are those who have and who still traffic in the blood of their brethren. For them and for their kind the day of judgment approaches.

Rather than being discouraged Christians rejoice in the fact that gains for peace are registered daily. The United States has pledged itself to seek the settlement of international disputes only by peaceful means. This fact should be emphasized time and time again by the preacher in his pulpit and by the members of congregations. It would be illegal under the Kellogg Pact for this country to make use of the sword in any controversy with a foreign power. The militarists are likely to soft-pedal this fact. The churches cannot afford to do this and they must not do this. When churchmen, therefore, testify to their pacifism they are testifying to their patriotism.

In many respects the Armistice Season this year will be observed with rejoicing by the lovers of world peace. While there has been a great deal of talk about war there has been no war. This has not been because the professional militarists would not have welcomed a first-class scrap. As a matter of fact the military is always itching for some sort of fracas. Despite all talk to the contrary peace prevails. And peace prevails because the governments know full well that the people are sick and tired of war. The peace-mindedness of the public has weighed more heavily in the decisions of governments than the military mindedness of the would be war makers. War has been stripped of its glory. It is now seen to be what in fact it is—a bloody, pagan slaughtering of human beings. And the public, speaking in a broad and general sense, has washed its hands of this bloody business. This is a gain for peace, a gain that should be proclaimed from pulpit and from pew.

The munitions inquiry now in progress is a boon to the cause of world justice and peace. The fact that the government of the United States has finally been led to investigate the war-making activities of the manufacturers of arms and munitions is itself a thing for which the churches should be profoundly grateful. The Federal Council for years has been urging that just such an investigation be made. But nothing was done. During the past year or so many church bodies have been doing some plain talking about “blood, iron and profits.” Fires of indignation have been built under the munition makers and they have begun to squirm. They have been on the witness stand in Washington. Their testimony is almost beyond belief. The suspicion prevailed that there was an “international ring” of munition makers but the public was not prepared for the shocking revelations already made public by the Senate Committee. It is my personal guess that it will be a long time before the youth of this country will evidence any enthusiasm to enter into a war which is nothing more than a playground for the munition makers. The boys in the trenches are gassed, wounded, shot to pieces. Many of those who survive come back home crippled, tubercular or epileptic. Their health is gone, their jobs are gone and they join bread lines and in many cases become public charges. And what about the munition makers? They grow fat and rich over the whole bloody business.

At the arms inquiry it was revealed that a certain munitions concern had done a \$1,245,000,000 business during the war. Profits were tremendous, so much so that a hundred per cent dividend was declared in 1916, while the total dividends paid in the years 1915 to 1918 (during the latter two years American boys were dying on the battlefield) amounted to 458 per cent of the par value of the original stock. What price patriotism! Indescribable hardship, physical and mental anguish and in many cases death for the boys in the trenches and millions upon millions of dollars in swollen profits for the "patriotic" munition makers! What a sorry mess! What a pagan civilization! What a travesty on justice! What an outrage on the common every day decencies with which humans are supposed to be possessed! It has been charged by certain of these munition makers that the present inquiry was motivated by communist agitators! What an amazing statement! The munition makers are the real enemies of orderly government. It is little wonder that the poor and downtrodden develop revolutionary ideas when they discover that their "patriotic" countrymen amass fortunes through the waging of wars. It would be a shame if as a result of this inquiry the munitions business in the United States were not put under strict national control or better still under national ownership. It is to be hoped, too, that the Washington inquiry will precipitate a like investigation in many other countries with the result that the making and selling of arms and munitions will be placed under the restrictions of international law.

The peace movement within the churches is gratified to know that the principle arms producing states of the world have united in placing an embargo on the shipment of war materials to Bolivia and Paraguay. This is a significant development and may well prove to be of historic importance from the standpoint of world justice and peace. A worldmindedness is evidenced in this action that is of the highest importance. That is to say each of the nations entering into this agreement has, in a measure, modified its traditional practice of neutrality for the sake of restoring and preserving peace between two combatant nations. This is a tremendous gain in the struggle to uproot the war system. The conscience of people everywhere has been aroused over the secret machinations of the armament manufacturers as they seek to

negate the peace efforts of governments. It has now been demonstrated that nations can act together in a common humanitarian cause and for the curbing of resort to war.

President Roosevelt has announced that as far as his administration is concerned the military forces of the United States will not be sent across the boundary lines of Central and South American states. The people of our churches will rejoice in this announcement. The marines have been entirely withdrawn from Nicaragua and Haiti. In other words the United States army and navy are no longer to be regarded as collecting agencies for the financial interests of a few private investors. The flag, as far as the Western hemisphere is concerned, will no longer follow the dollar. This principle, applied to the world at large, will tend to hasten the day when peace shall prevail everywhere. Let the preachers and laymen during the Armistice season give thanks that American lives are no longer to be sacrificed upon the altars of speculative greed and economic imperialism.

The United States, moreover, is moving toward the continentalizing of the Monroe doctrine. Heretofore this country has interpreted and applied the Monroe doctrine unilaterally. That is to say we have been the sole judges of our conduct and rights under the Monroe doctrine. This practice is to be discontinued, so we are told. Henceforth when conditions arise which threaten the peace and security of American States the United States will confer with the governments of the Central and South American states as to the policies to be pursued in the interest of peace. Here, too, there is reason for thanksgiving.

The United States continues to evidence a cooperative attitude toward Geneva. We are still a part of the World Disarmament Conference and a very vital part. The administration has assured the nations that the United States will be willing to consult with other nations whenever the peace of the world is threatened. We have gone further. We have said that if the other nations agree among themselves regarding the identity of the nation disturbing the peace of the world we will, if we concur in the judgment expressed by the other nations, refrain from interfering in any common action that may be invoked for the purpose of restraining the aggressor nation.

Going beyond this, the United States, with the advice and con-

(Continued on page 29)

Peace Education in the Church

BY GERTRUDE H. HOWARD

THERE is an ancient story which carries a mighty moral. It tells of an overwhelming defeat of the Roman army in battle, and of the rousing speech of a senator who knew the power of brave words to inspire action: "We have lost a battle. What of it? Rome does not go to battle! Rome goes to war!" The outcome was that when the enemy became aware that they were dealing with men who drew inspiration from defeat, they fled from the city gates.

The moral here holds as surely for those enlisted in the greatest cause in our modern world as it did for those engaged in the chief business of ancient Rome. The past year has tried the souls of those who long for peace in our time. In the churches many leaders have been conscious of an inertia in peace discussion which looks like defeatism. In "Today's Youth and Tomorrow's World" Stanley High says, "The agencies and mentality of war are making progress in our world much more rapidly than the agencies and mentality for peace." This looks like a defeat—but if it is, this is no time for the church to yield an inch in its program of education for peace.

It is probable that some of this inertia is weariness resulting from years of discussion of a subject which, to many Americans, has always seemed lacking in reality. In some areas of our church life the theme of war and peace is an old story, worn threadbare in its presentations. For a decade or longer it has been included as a matter of course in every young people's schedule—which is as it should be. But too often the discussions cover the same ground from year to year, or resolve themselves into a debate carried on to win an argument rather than to develop the will to peace. Many young people might echo the words of Omar, who

... "heard great argument
About it and about, and evermore
Come out at the same door where in I went."

Similarly there are women's groups who respond to peace programs with less enthusiasm than was evident a few years back.

Women were probably the pioneers in the field of peace agitation. Ever since the day of Abigail, women have been trying to do something about war. But Abigail had one great advantage over her sisters of our modern age. She not only longed for peace, but went herself and made peace. The Abigail of 1933-34 has to be content with signing petitions and listening to addresses and reading war-books—and if some of this begins to pall, it is because there comes a saturation point beyond which the mind refuses to be bullied and shocked by the horrors of war when the only outlet for emotion is to sign a petition. Such reactions recall the revulsion of feeling in America at the end of the World War, which, as James Truslow Adams indicates in "The March of Democracy," played its part in the repudiation of the League of Nations.

When people are bored with so vital a subject as the permanent peace of the world, there is something wrong. Every venture in education needs variety to hold the attention of the learner, and education in "the things that belong unto peace" is no exception. Fortunately there are always new books. A new type of war-book is just now commanding the attention with a new set of facts. They are bringing to a focus the question, "What makes wars?" and stimulating discussion groups, not to academic argument as to what a Christian is to do when war comes, but to the hope that there may be new channels into which efforts to prevent war may be fruitfully directed.

Another reason for loss of morale in the field of peace education, however, reveals a malady more serious than weariness. The international situation presents so many paradoxes that the mind of "the plain men" is in a perpetual state of confusion, and with all the best intentions in the world as to peace, he does not know what to think next. On one thing every mind is clear—we do not want any more war. Yet the paradox is, that while people everywhere long for peace, their governments continue to arm for war. Here in America is the depression, partly the result of war, with suffering on all sides and the government struggling with a colossal deficit—yet America commits herself to a new expenditure running into millions for the purpose of building warships which we have pledged ourselves never to use for purposes of, war. Here is the League of Nations, which has sought systematically to eliminate causes of war, still unable to "sell itself" to the nation

from which it sprang—presumably the most peace-loving nation in the world. Here is a succession of conferences and peace pacts among the nations, and the wholesale repudiation of war by denominational officialdom in the church—yet here also are leaders whose opinions command respect definitely prophesying the next war, nationalism striding triumphantly in hand with militarism across Europe and Asia, and the race of armaments on in dead earnest. It seems reasonably clear that denunciations of war will not avail to silence a roll of drums on some border-line. What guidance can the church leader in peace education give to the average church member confused by such paradoxes?

It is important to clear up as much confusion as possible. In the matter of disarmament, for instance, people sometimes reason in reverse. There is a loud cry that if the nations would only disarm, there would be no wars. The fact is that the quarrels are the reason for the accumulating of arms. "The preservation of peace," says Walter Lippmann, "calls for the settlement of real problems, and not treatment of the symptoms of those problems as reflected in warships, tanks, and guns. . . . Where there is no will to peace, the discussion of armaments merely aggravates the tension, and armament treaties are nothing but pawns in the diplomacy of militarists."* The report of a recent British conference of church leaders says, "Nations will not disarm readily unless they feel secure from attack. The chief obstacle to the attainment of the security which the world needs, as also to recovery from economic depression, is the spirit of a narrow and self-seeking nationalism, which refuses to pay the price whereby alone security and recovery can be reached." Progress in disarmament is only possible as international problems are settled one by one. This makes clear the importance of studying the parable of the beam and the mote in international relations. Also it suggests the value of an enlightened and articulate public opinion with regard to our foreign policy, and with regard to the achievements of the agencies already working for international understanding: the League of Nations, the Permanent Court of International Justice, and the Bank for International Settlements. An aroused public opinion is the best weapon in the struggle for peace, but it can only be forged out of the intelligence and the zeal of "the plain man."

* New York Tribune, March, 1934.

In the second place, a good antidote for loss of morale is action. Conviction is often strengthened through definite responsibility in a cause. Church leaders in peace education do well to make use of the project method. This year's action of the General Assembly will make possible a wider use of a form of commitment to the cause of peace than has been possible heretofore. There are Presbyterians who have been heartily in sympathy with the spirit of the Assembly's pronouncements in recent years, and yet are not ready to pledge themselves never to take part in any war. While they believe war to be a denial of the Christ spirit, they nevertheless feel, with the Scottish church, that in our imperfect world "war may be imposed upon an unwilling Christian society as the least objectionable of the ways open to it, and a Christian may conceivably be so circumstanced that he could do no other than take up arms." One who refused to sign a pacifist pledge wrote, "I am a pacifist—but if a war should break which would directly threaten the lives of my children, I should cease to be one. I should find comfort in fellowship with the great Einstein when the club of the Nazi threatened him. Moreover, I think God would understand. I am Presbyterian enough to believe that God alone is Lord of the conscience." The pledge advocated by the Assembly of 1934 is a practical forward step, in that it provides a way to personal commitment in the cause of peace for many who would otherwise make no definite gesture.

In the third place, the church leader must make his group see that peace education is not completely thwarted by the present untoward set of international circumstances. It may be that the next war cannot be prevented. It may even be that to some participation in it will seem morally inescapable. But the cause of peace is going forward. For the idea of world peace is rooting itself in the mind of the generation which has entered the scene since the World War—and this fact is the true measure of the success of the peace movement today. Most significant are the groups which, often sponsored by the students themselves, are studying peace in our Junior and Senior High Schools all over the country. A good test of the peace mentality of these groups was afforded by the navy parades last summer. While older peace lovers were thrown into a panic of speaking and writing to counteract what seemed like tremendously successful preparedness propaganda, many younger ones saw in the display of the grey monsters

of death a grim object lesson. The following conversation in a youth group after visiting the fleet shows the attitude:

"That boat was interesting—but it isn't worth much."

"What do you mean, not worth much? It cost forty-five million dollars."

"Yes, but it will be out of date by the next war. Then they will have to put down another cold forty-five million for its successor."

"I might almost have a college education for that!"

"And what will the new one be worth, with airplanes overhead and submarines underneath?"

"This boat has a good record, though. They say her dynamos once lit up the city of Tacoma when they had no electricity in the town in time of drought."

"And I hear the Lexington had charge of the relief of refugees during the Japanese earthquake—made their clothes and everything right on board."

"Boy! Not a bad sort of preparedness, I'll say."

Finally, when the wistful question arises, "How long, O Lord, how long?" the leader will do well to recall the history of man's moral progress. It took centuries to establish the principles of the Magna Charta. There was a long struggle over the Bill of Rights. The fabric of world peace may require not years merely, but decades—perhaps even generations—before it is complete. It is true there are days of crisis just ahead. It may be that the thunder and earthquake of another catastrophe are inevitable before the human family can completely learn the lesson of Christ. Perhaps the time is at hand when the race will consciously choose between hell and the living truth that we are members one of another. In the meantime, however slow the process, group by group and one by one, men are becoming aware that only in the things of the mind and the spirit will true peace finally be found. The things that belong unto peace are still what they were when Jesus talked about the Kingdom of Heaven and gave men the Sermon on the Mount. The Church of Jesus Christ is pledged to educate for the day of peace—a day which is waiting to dawn in beauty when the sons of men truly believe in peace and live as though they believed in it.

Book Suggestions

For the Study of Peace

Men Conquer Guns by Walter W. Van Kirk and Paul F. Douglass. Federal Council of Churches of Christ in America, New York, 1933. pp. 104, paper 10 cents.

Is war inevitable? Can civilization survive another war? Will disarmament solve the war problem? This pamphlet is a brief but adequate discussion of these and other equally challenging problems. Interesting graphs and charts reinforce factual statements and a statistical appendix answers queries concerning military and naval strength, expenditures, and equipment of the principal world powers,—questions which arise in any discussion group. Here, minister or discussion leader will find material readily available for use in sermon, forum or class group.

Merchants of Death by H. C. Elbrecht and F. C. Haneghen. Dodd, Mead & Company, 1934. Price \$2.50.

Cry Havoc by Beverly Nichols, Doubleday-Doran, New York, 1933. Price \$2.50.

The revelations of the recent Senate inquiry into the manufacture and sale of munitions have been astounding and revolting. The fact of an international munitions traffic has long been known, but with our characteristic tendency to put behind us what we do not care to see, we in the United States have refused to take cognizance of this sordid business. Suddenly we see with shocked eyes a business, the success of which depends on conflict of nation with nation and the sacrifice of human life without just cause.

The whole tragic story is told in these two recent books: "Merchants of Death," reviewed in the June issue of MORAL WELFARE, and "Cry Havoc," the vivid story of the munitions traffic operating under the encouragement and direction of governments.

Brief Discussions for Busy Men and Women, Federal Council of Churches, 105 East 22d Street, New York City, 25 cents.

In these popular pamphlets on problems of war and peace, some of which are written in dramatic form, the leader will find suitable material for the presentation of the question to the prayer meeting, club, or society group.

A Program of Peace Action for the Churches of Christ in America

Armistice Week November 4-11, 1934

Reprinted with the permission of the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America

“WE BELIEVE that the churches of Christ around the world should with all possible dispatch say to their respective governments that they cannot and will not give their moral support to war as a method of settling international difficulties, nor will they become a party to the mad race in armaments now in progress in so many parts of the world. It seems to us that in this hour it is the clear duty of Christians everywhere to declare their undivided allegiance to Him whose we are and whom we serve.

“We believe that the hour has come when all Christians should unite in urging the nations to make renewed effort to resolve existing international differences and misunderstandings on a peaceful basis. We cannot and will not believe that the peoples of the world desire that a relatively small number of persons shall precipitate an international crisis that would seem to make inevitable resort to military violence. The vast majority of the peoples of the world desire to live in peace with one another. Let them say so and say so in such a way that their witness will be heard in the chancelleries of the nations.” —Quoted from “*A Message to Christians of All Lands*,” adopted by the Federal Council of the Churches of Christ in America, the American Section of the Universal Christian Council and the American Section of the World Alliance for International Friendship Through the Churches.

The World Crisis

Sixteen years after the signing of the Armistice students of the international situation are saying that the nations are confronted with a world situation more serious than that which prevailed in 1914. Consider the facts.

The World Disarmament Conference, after thirty months of discussion, is threatened with collapse. Postponement has followed

postponement. High sounding words have been heard from the Conference rostrum, but the nations have been unable or unwilling to compose their differences. For years the peace-minded peoples of all lands have urged their respective governments to reduce their military establishments. The churches have prayed for a drastic cutting down of the world's armaments. Millions of men and women of many nationalities and races have signed their names to disarmament petitions. But there has been no disarmament. The nations, on the contrary, are increasing their armaments. Military budgets mount higher and higher. The United States has launched the greatest program of naval replacement and construction in its peace time history. England is building more ships. Japan is building more ships. Germany is rearming. New chemical concoctions for the slaughter of humans are being developed. Fabulous sums are being expended on military aviation and an ominous race for supremacy in the air is in progress.

The world's peace machinery is being weakened. Japan has withdrawn from the League of Nations. Germany has done likewise, while many nations members of the League regard with apparent indifference their peace commitments under the Covenant.

Vital differences of opinion have strained the relations of Far Eastern and Occidental nations. Relations between Russia and Japan are tense. A war is still being waged in South America. Fascism, with its backward look, its suppression of personal liberty and its exaltation of military might, is a serious threat to peace. In Europe certain nations, in sheer desperation, are attempting to achieve security by returning to the system of regional alliances and balances of power, a system that in fact is war-provoking.

Nationalism in many countries is rampant. Patriotism is construed as being synonymous with racial arrogance or national selfishness. Not infrequently the institutions of religion are required to conform to patterns prescribed by the state, even when these run counter to Christian principles. In Russia efforts are being made to exterminate religion. In Germany the state seeks to dominate actions of the churches. In many other lands the state threatens to coerce the Christian conscience. In the United States aliens otherwise qualified are denied citizenship unless they permit the state to exercise a veto power over conscience. In certain instances American students with conscientious scruples against mili-

tary training are denied the elemental right of pursuing their studies in state institutions of learning. These facts cannot be ignored.

The Brighter Side of the Picture

There is a brighter side of the world picture. The Kellogg Pact denouncing resort to war, however little emphasized in international affairs, continues to be the law of our own and 61 other nations. The churches would do well to emphasize this fact. Patriotism and peacemaking may thus be regarded as synonymous. Let this fact be proclaimed from thousands of pulpits on Armistice Sunday.

While there has been a great deal of war talk within recent months there has been no general war. And why has there been no war? The nations know that their respective peoples are not so easily led to the slaughter as they once were. The people who bear the brunt of battle are weary of war. Their governments know this. This popular will to peace has kept the swords of the nations sheathed.

The Montevideo Conference, convened December 3, 1933, and participated in by twenty-one American Republics, considerably advanced the cause of peace. Secretary of State Hull in referring to the achievements of this historic gathering said: "A genuine peace revival with deep fervor was conducted through the entire proceedings of the Conference. The peace agencies of this hemisphere, five in number, hitherto inefficient because unsigned by some 15 governments, with the result that two wars had been permitted, were promptly strengthened by the signatures or pledges to sign of the 15 delinquent governments. Our peace machinery as thus strengthened will, according to all human calculations, prevent future wars in this hemisphere."

President Roosevelt's declaration that it would be the purpose of his administration to pursue a policy of non-intervention in our relations with the nations of the Western Hemisphere has been widely applauded. The United States marines have been withdrawn from Nicaragua and Haiti. A new treaty has been signed by the United States and Cuba providing for the abrogation of the so called Platt Amendment under the terms of which the United States was permitted to intervene in the internal affairs of the Cuban Republic.

The United States is slowly but surely working out a program of cooperation with the rest of the world. This country is now a full-fledged member of the International Labor Office. The Washington Government has indicated its willingness to subscribe to a convention providing for international control of the traffic in arms and munitions. The Senate has taken steps looking toward the independence of the Philippines.

World wide interest has been aroused in the question pertaining to the manufacture and sale of arms and munitions. The United States, in common with other arms producing states, is embargoing the shipment of war materials to Bolivia and Paraguay. This action is a notable gain for peace. The arms and munitions industry in the United States is being investigated by a Senate committee and there is an insistent and wide-spread demand that the manufacture and international sale of war materials be placed under the restraint of law.

A Program of Peace Action

The churches are fully aware of the gravity of the world crisis as they are grateful for the more hopeful aspects of the present world situation. They do not believe that war is inevitable. They believe that permanent world justice and peace can and will be established if nations will formulate their policies in harmony with their commitments under the Kellogg Peace Pact.

The world crisis can be made to serve the ends of peace if constructive steps are taken without further delay. What are these steps?

The Federal Council's Executive Committee commends to the churches the following eight point program of peace action:

"1. That the United States should press upon the nations the multi-lateral pact of non-aggression suggested by President Roosevelt by which each nation would pledge itself not to send its military forces across the boundary of other nations."

The military, the President says, should stay at home. This is precisely where it belongs. Let the churches urge the government to continue its efforts looking toward the negotiation of a multi-lateral pact which will pledge the signatory nations to keep their military forces within their own boundaries. This will mean, for the United States, that the flag ceases to follow the dollar. It will mean that the navy will not be called upon to protect trade routes

nor the marines used to guarantee the security of financial investments in other lands.

"2. That the President should be authorized to place an embargo on arms, munitions, and credits to nations that send their military forces across the boundary line of other nations, or propose to do so."

President Roosevelt, on May 28, by proclamation, prohibited the sale of arms and munitions in this country to Bolivia or Paraguay. This step was taken by the United States, in cooperation with a number of other countries, as a move toward ending the war in the Chaco. Many church bodies have approved the policy of forbidding the export of war materials to nations bent upon destroying the world's peace. The Federal Council, believing that wars are waged quite as much with money as with munitions, recommends that credits be denied nations that send their military forces across the boundary line of other nations. There would seem to be but little if any difference between selling guns and munitions to a nation contemplating or waging war and lending money to this same nation with which to buy guns or munitions.

"3. That the arms and munitions industry should be placed under government control and that the United States should join with other nations in exercising strict control of the international traffic in arms and munitions."

The Christian thinking people of the nation have become aroused over the war-provoking activities of the manufacturers of arms and munitions. The traffic in the implements of war and of human destruction is falling under the moral condemnation of the enlightened people of every land. The United States Senate on June 15, 1934, ratified the Trade in Arms Treaty. A Senate committee is making a thorough investigation of the arms industry in the United States. Shocking revelations have already been disclosed. Many of the members of this committee favor munitions control by the government. Many church bodies have expressed themselves similarly. At Geneva the President of the World Disarmament Conference, the Right Honorable Arthur Henderson, has sent to all governments taking part in the Conference draft articles on the trade in and manufacture of arms. Article one asserts that the manufacture of and the trade in arms are matters of public international order while Articles four and five provide that no manufacture, export or import of arms and implements of

war shall be permitted without a special license issued by the Government; licenses to manufacture will be valid for a limited period only, and must give a description of the implements of war authorized to be manufactured. It is further provided that all orders received by manufacturers are to be immediately communicated to the Government which has granted the license.

Let the churches unite in demanding that the traffic in arms and munitions be placed under strict national and international control.

"4. That the President and Congress should be urged to withhold appropriations required for carrying out the naval building program authorized in the Vinson Naval Bill."

The Vinson Bill authorizes the construction of one aircraft carrier, 65 destroyers, 30 submarines and 6 cruisers. The estimated cost of building these ships is in excess of \$500,000,000. This construction program is in addition to the 32 warships which are to be built with Public Works funds and the 20 vessels already under construction for which money is provided through regular appropriations. There are projected, contracted for, or under construction 154 war vessels which will cost, when completed, more than a billion dollars.

The President, when signing the Vinson Bill, said: "This is not a law for the construction of a single additional United States warship . . . the bill appropriates no money for such construction and the word 'authorization' is, therefore, merely a statement of the policy of the present Congress. Whether it will be carried out depends on the action of future Congresses."

Notwithstanding this proclamation by the President construction of certain of the ships authorized under the Vinson Bill has already begun. The funds for such construction have been made available by the Emergency Appropriation Act of 1935. Such action would appear to be contrary to the policy laid down by the President when he signed the Vinson Bill. Moreover, this unprecedented peace time naval building program cannot but adversely affect the projected 1935 Naval Conference.

"5. That the nations should completely abolish all weapons designed primarily for aggressive purposes and provide for a comprehensive system of international armaments control."

The United States government has declared its willingness to join with other governments in abolishing all weapons designed

peculiarly for offensive action. There seems little likelihood, however, that provisions will be made at Geneva to abolish the so-called "offensive weapons." The nations, apparently, are ready to renounce war but they have refused thus far to abolish the mobile guns, tanks, bombing planes, and battleships with which wars are carried on.

The World Disarmament Conference on June 11th adjourned to meet again in November. The General Commission of the Conference has appointed four committees—the first to study the problem of security; the second to recommend guarantees of execution and supervision of whatever agreements or treaties may be arrived at by the Conference; the third to study the problem of military aviation; the fourth to formulate findings regarding the manufacture and trade in arms. These committees will report when the Conference resumes its sessions.

The churches might well observe the Armistice season by calling upon the governments to quit debating about disarming and begin to disarm.

"6. That the nations should completely renounce, except for strictly police purposes, all military and naval aviation and should cooperate in the establishment of international supervision of commercial aviation in order to prevent its illegitimate use for military purposes."

Ever since the World War the nations have been wrestling with the problem of military aviation. The World Disarmament Conference has considered various proposals looking toward the abolition of bombing aircraft. It has been suggested by certain governments that military aviation be entirely abolished. Other nations, notably France, propose that the air fleets of all nations be internationalized. A special committee of the Disarmament Conference is studying the question.

The British Government on July 20th announced that the Royal Air Force of that country would be materially increased by the construction of 460 new night and day bombing planes. This will be nearly a sixty per cent increase in Great Britain's air forces. In the United States the War Department's Special Committee on the Army Air Corps, on July 18, advocated an air force of 2,320 planes, "stronger than that of any other power." These aviation construction plans, authorized and projected, are a serious menace to the peace of the world.

"7. That the United States should promptly join the World Court and should define the terms upon which it would be willing officially to relate itself to the League of Nations."

The friends of the World Court, including representatives of the churches, appeared before the Senate Foreign Relations Committee on March 23 to urge American membership in the Court. The churches are expected to continue their Court efforts until the United States is a member of this international tribunal.

As already pointed out the United States has accepted membership in the International Labor Office. This is an important step and looks toward closer cooperation between the United States and Geneva.

The time seems ripe, therefore, for the United States to define the terms upon which it would be willing officially to relate itself to the League of Nations.

"8. That reciprocal tariff agreements should be negotiated by the United States with other nations and that the United States in cooperation with other governments should deal with all the economic issues that are causing international difficulty, suspicion, and hostility, with a view to removing the causes that make for war."

The present would seem to represent a choice between economic nationalism, with each nation struggling for an advantage, and economic cooperation among all nations in the interest of all. The latter course certainly seems more consistent with Christian principles. Moreover, permanent world peace will never be realized until all the economic issues that are causing international difficulty, suspicion, and hostility have been removed.

The Armistice Season provides the churches of Christ in America with an opportunity to honor the noble and heroic dead by proclaiming their high resolve to give their moral support to these and other steps designed to establish peace upon the earth.

Peace Crusade of the Churches

Christian-thinking people realize that no change in machinery, no modification of policy will avail to restore peace and goodwill throughout the world unless there is a corresponding change in the spirit of men and of nations.

The supreme task of the churches in their efforts to achieve a warless world is to develop the will to peace. The churches have

been eloquent in their denunciation of war. They have said that war denies the gospel of Jesus; that the war system must be destroyed; that the institutions of religion should be used in the promotion of peace. But more than peace pronouncements will be required before the war system is overthrown. The will to peace must be developed. Men's hearts must be changed. Fears must give way to hope. The spirit of love must conquer the spirit of hate. Whole populations must come to see that national and international security are the by-products of a Christian world order. The churches of Jesus Christ are mandated to teach these sovereign truths. The time has come for Christians to implement their peace resolutions and their support of peace policies with a program of peace educations.

The Executive Committee of the Federal Council, with a view to strengthening the will to peace among the Christian thinking people of the churches, has authorized its Department of International Justice and Goodwill to launch a Peace Crusade of the Churches. Three commissions have been appointed to study from the Christian standpoint the peace and war problem. There is a commission on the Christian Basis of World Peace, one on Peace Policies, and one on Peace Education.

Study conferences on the Churches and World Peace will be convened in hundreds of local communities during October and November. The Federal Council is cooperating with state and city councils of churches, denominational peace committees, ministerial associations, and local pastors and laymen in arranging local conferences.

During the time covered by the 1934 Biennial Meeting of the Federal Council, December 4-7, a period will be set aside for the convening of a National Conference on the Churches and World Peace. Church bodies not members of the Federal Council have been invited to send their representatives to the National Conference. Consideration will be given to the reports of the three commissions. Plans are under way to present the Conference message to the President, to members of Congress, to the governors of the forty-eight states, to the mayors of cities, to the heads of the various communions, to the peace committees of the various denominations, to the executives of state and city councils of churches, and to church leaders of other lands.

(Continued on page 28)

The Tolerance Code

BY PATRICK HENRY CALLAHAN

TOLERANCE does not mean that I believe that your religion is as good as mine, that it does not matter what a person believes; tolerance does not mean that I or you must surrender a single tenet that we hold as true, that we must whittle down our respective beliefs and convictions, reduce them to a common denominator, make them a colorless, tasteless, unacceptable general concoction.

Tolerance means, in the first place, that I go on the assumption that you are sincere in your belief that your religion is the right one; it means that we will accord to each other the right to believe whatever we wish so long as our beliefs will not interfere with the commonly recognized decencies and generally accepted proprieties; it means that we, who are of different faiths, are more anxious to understand one another, than to refute one another; we are more desirous of appreciating one another's views and difficulties than we are of criticizing or condemning one another; it means that when we judge one another we shall judge with the greatest consideration and charity; it means that under given circumstances we will agree to disagree in the matter of religious beliefs, but that we are resolved not to make life miserable for one another, we are resolved not to put up barriers between us, we are not going to deprive one another of civic or social rights or privileges, just because we happen to entertain different ideas in regard to the Supreme Maker of us all.

Tolerance means more than all that: It means that we are going to have a high regard for one another's intentions, that we will not question one another's sincerity of purpose, that we will respect one another for being true to our convictions, that we will be anxious to cooperate with one another in all efforts that will make for civic, economic or social betterment. Now, there is a good philosophy, a good justification for such an attitude of mind. I cannot possibly understand how you arrive at your religious convictions, you cannot possibly understand how I arrive at mine; there is only ONE who searches the reins and the hearts of man, and consequently there is only one who has the right to sit in judgment over us all in these matters.

Century Old Court Decision on Gambling

CHIEF JUSTICE JOHN CATRON, formerly of the Supreme Court of the United States and also of Tennessee, in January, 1829, claimed in one of the most celebrated cases on record that gambling is a general evil, that it leads to vicious inclinations, destruction of morals, and abandonment of honest employment.

We reprint a large part of the decision, hoping that other magazines may do the same where legislators and members of Congress may be tempted to read the whole decision in *Tennessee vs. Smith and Lane*, 2 Yerger, 272. The fact that New York State this year repealed the anti-race track gambling laws, enacted under Gov. Chas. E. Hughes, in 1908, that ten other states have taken similar action and that the last Congress would have restored race track gambling in the District of Columbia, which it banished 26 years ago, if Senator Capper in the last hours of the session had not refused to give unanimous consent, indicates a moral decline and political corruption which should deeply concern all Christians. We quote from said decision as follows:

"There is implanted in the nature of man an inclination to gamble, which of all others is most difficult to bring within the restraints of law. The Indian will stake his wife, the ancient German would stake himself, to gratify the passion. (Tacitus, Chapter 21.) From these, Sir Wm. Blackstone (4 Com. 171), supposes our ancestors, the English, must have inherited it, and entailed it upon their decendants.

"Like other passions which agitate the great mass of the community, it lies dormant until once aroused, and then with the contagion and fury of pestilence it sweeps morals, motives to honest pursuits and industry into the vortex of vice; unhinges the principles of religion and common honesty; the mind becomes ungovernable, and is destroyed to all useful purposes; chances of successful gambling alone are looked to for prosperity in life, even for the means of daily subsistence. Trembling anxiety for success in lotteries, at the faro bank and loo table, excludes all other thoughts. Expectation is disappointed; more losses are sustained;

the highly excited and desperate feelings are kindled by drunkenness, from which rises a wretch, with a recklessness and desolation of feeling that the genius of a Shakespeare or a Milton could not nor can any man describe; swindling, forgery, theft, every crime that extreme necessity and outcast desperation can suggest to a man lost to all moral ties, though guarded against, are likely shortly to follow in the train.

"Gaming, in any and every shape, lays itself at the root of industrious habits. Where is the man or the woman who will labor at home or abroad patiently to earn a few shillings by the day, when excited by the hope of winning \$10,000, or \$100,000 in a lottery? All rest in anxious expectation of the highest, or a very high prize. Governments legislate to suppress general evils, without reference to possible or probable exceptions. Gaming, as a general evil, leads to vicious inclinations, destruction of morals, abandonment of industry and honest employment, a loss of self-control and respect. Frauds, forgeries, thefts, make up the black catalogue of crime, the closing scene of which generally ends in highway robbery and murder. The American and European journals are full of cases of the most distressing nature; of bankers, merchants, clerks to banking institutions, men in almost every description of trust, public and private, becoming bankrupts and thieves, to the ruin of themselves and others. Look for the source of their misfortune; you find it in lotteries, loo, faro, thimble, dice and the like.

"The act of 1817, ch. 61, sec. 7, has declared all persons convicted of gaming disqualified to hold office for five years from and after the conviction.

"This is complained of as a most severe penalty, as it surely is in a government like ours, where office is open to all free white men; it should operate as a great terror, and absolutely to the exclusion of the vice with every man of the least pride or ambition; still, the terror held out was not the principal reason that induced the legislature to pass the act.

Gambler Unfit for Public or Private Trusts

"A man affected with the passion of play, which he cannot control, is unfit for public or private trusts. Let us take the officers concerned in the administration of justice, for example, judges, justices of the peace, lawyers, clerks of courts, sheriffs and con-

stables. Those who gamble become regardless of all regular employ, neglect their duties, the acquisition of the necessary knowledge to perform them, and generally are a disgrace to the offices they fill. But too often, drunkenness, prostration of self-will and of integrity are the consequences. Much as we may commiserate the misfortunes of such men, and be disposed as individuals to overlook the aberration, still one thing is certain; they are unfit to be trusted in the management of private matters of importance, much less those of the public. No prudent man would trust the management of his affairs to a man of this description; and is it strange that the state should be equally wise and cautious?

"Again: The officer entrusted with public money who gambles, be his intentions ever so honest, is as dangerous, so far as the public is concerned, as the knave who deals at faro, or cheats with balls and thimbles. Suppose state treasurers, cashiers and clerks of state banks, clerks of courts, sheriffs, lawyers, and constables, through whose hands most of the money of the country passes, and who hold it as public agents, go to the faro bank or loo table. The cold and calculating gambler arouses and excites to desperation the passion for play; public money is, without a moment's thought, staked and lost, the community grossly cheated, without the possibility of redress, or of knowing an injury has been inflicted, until it is too late.

"It matters little in such cases whether the play be fair or foul; the gambler who plays upon cold calculation for money needs neither marks nor tricks; his superior skill is equal to all these. . . .

"At the honorable loo table, then, the public money is in just as much danger, perhaps more, than at the cheating faro bank. These are the prominent reasons for excluding gamblers from office. If gamblers are to fill public trusts, and be keepers of the public money, the state would do well to appoint experienced sharpers, well supplied with marked packs and faro banks, who would be pretty certain not to lose it for want of skill, and not so likely to embezzle it, as the inexperienced novice would be to lose it. The absurdity of trusting the one or the other is equally manifest.

"Many will exclaim, the statute could not have meant us, whose offence is too slight to deserve any punishment, much less so severe a penalty as the loss of our dearest rights as citizens of a free country. The legislature has said, and we repeat it, if you have

ever gambled for a dollar, "thou art the man" intended. You have gambled, and will again do so; your example may have caused, or may cause, many to gamble; the severe punishment inflicted upon you will deter yourself and others from a repetition of the offence; the object of the law is to blast the vice in the bud. . . .

Lotteries Are Gambling

"It is earnestly insisted that the act of 1803 could never have intended to include lotteries, because from its passage till within a year, it has never been enforced to suppress this mode of selling property.

"Before the passage of the act of 1817, all gaming was only indictable in the county courts, some small fine, not to exceed fifty dollars, was the penalty, and a prosecutor required in every instance. The consequence was, that in town, whilst the courts of justice were sitting, taverns, whisky houses, all public places, were the open scenes, day and night, of the most dissolute, riotous and ruinous gambling. For want of a prosecutor, and adequate power in the courts to punish, it was not nor could it be, suppressed; lotteries escaped with other gambling.

"After the passage of the act of 1817, it hid itself in private places; none but players could prove it. These protected themselves from giving evidence under the excuse that they would criminate themselves; the vice was lessened; still, to a great extent it went unpunished. Much to the credit of his foresight, the solicitor of this district urged to the legislature the necessity of passing the act of 1824, compelling any of those who gambled to come forward and give evidence. This act has brought to light hidden gaming of every description, lotteries inclusive.

"It is next insisted that the act of 1809, ch. 39, subjecting the seller and ticket-holders to a penalty by *qui tam* action, for double the amount of the scheme, is evidence that the act of 1803 was not intended to apply to lotteries. The idea of restraining a lottery for \$10,000 worth of property, by a small fine, was in 1809, as at this day it is, ridiculous. Lotteries are more extensive in their consequences, and at least equally pernicious with gaming at cards, in corrupting the morals, prostrating industrious and steady habits and wasting the property, and that, too, of a credulous portion of the community, little inclined to gamble otherwise; hence the additional penalties. It was stated in argument, as a notorious

fact, that in the two counties from which these causes come up, young and old, male and female, black and white, had been and now were gambling together in lotteries: we are also told, but hope it is a mistake, that members of churches have been led astray by this popular delusion. Decent men and women have been overreached, without reflection. Lotteries are gambling, and odious gambling. . . .

"Disposing of property by lottery is, in every point of view, a most odious species of gaming, without a shadow of excuse why it should not be punished." . . . —*Reprinted from Twentieth Century Progress, September, 1934.*

A Program of Peace Action

(Continued from page 22)

A four page leaflet descriptive of the Peace Crusade of the Churches may be secured from the Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York City.

A Prayer for Peace

O God our Father, on this Day of Remembrance, look upon the unrest of the world and be pleased to complete the work of Thy healing hand. Send peace upon the earth, a deeper and more lasting peace than the world has ever known. Draw all men unto Thyself, and to one another by the bands of love. Grant understanding to the Nations with an increase of sympathy and mutual goodwill, that they may be united in a sacred Brotherhood wherein justice, mercy and faith, truth and freedom may flourish, so that the sacrifice of those who died may not have been made in vain, for the sake of Christ Jesus our Lord. Amen.—*Quoted by permission of E. P. Dutton and Company, New York, from "A Chain of Prayer Across the Ages."*

A Boston newspaper, the Herald, though having advocated repeal, declares frankly that Massachusetts has made "a shameful, drunken, bloody record" on the highways since the end of prohibition. It would be interesting to know the figures from other cities and sections of the United States since repeal. One surmises they would not leave much mystery about what has happened. —*Christian Science Monitor.*

Churches Rejoice in Victories for Peace

(Continued from page 7)

sent of the Senate, has accepted full membership in the International Labor Office. We are now an official part of the machinery set up at Geneva designed to bring order out of the economic and industrial chaos now prevailing throughout the world. This country has entered into a reciprocal tariff agreement with Cuba and similar agreements are being negotiated with certain other countries. This, too, is a promising sign and anticipates the day when nations will relinquish their old privileges of erecting tariff walls in their efforts to achieve economic security. This action is the political and economic expression of one of the fundamental principles of the Christian faith, the principle that nations are members of a world community and that security is to be found in the practice of mutuality.

These are but a few of the more outstanding gains for peace upon which emphasis might well be placed during the celebration of the Armistice Season. To be sure, there are many sore spots throughout the world. The liberty of conscience is being curtailed in various nations. The state, in certain instances, seeks to usurp the rights and functions of the church. The peace machinery set up at the close of the world war has been weakened, in certain respects. Japan and Russia are growling at one another. There is unrest and a lot of it in Europe. There is tension between Japan and the United States. A great part of the world's wealth is being expended upon military establishments. Churchmen are aware of these circumstances but they are not discouraged. The churches of the United States and of the world are on the side of God and God is on the side of peace. The militarists may be counted upon to talk about the dark side of the world picture. It is for Christians to talk about the bright side of the picture and to believe that peace can and will be achieved.

Let us, during this season of remembrance, bow our heads before the graves of the soldier dead. But let us, in that moment of silence, resolve that as Christians we will honor the dead by working incessantly for the removal of the causes that make for war. This is both the duty and the privilege of those who have taken upon themselves the name of Jesus Christ who is the world's peace.

Current Films

The estimates of films here reproduced are obtained from the National Film Estimate Service. We shall appreciate the comments of our readers as to the value of these previews. This service is offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Moral Welfare. Films approved for any one of the three groups are included. The estimates are for three groups: A, intelligent adults; Y, youth (15-29 years); C, children (under 15 years).

Age of Innocence, The (Irene Dunne, John Boles) (RKO) Splendidly produced version of Edith Wharton's poignant novel of frustrated love, against interesting background of early, conventional New York. Problem of hero marrying fiancée despite love for charming heroine is real and done with fine restraint.

For A: **Very good of kind**

For Y: Too mature

For C: No

Barretts of Wimpole Street, The (N. Shearer, F. March, C. Laughton) (MGM) A masterpiece that belongs among the finest motion pictures ever made. Historical romance to satisfy and delight. Beautifully set, acted, and directed. Four memorable roles, Norma's her best to date. A joy for the intelligent public. Worthy of the play.

For A: **Excellent**

For Y: **Mature but good**

For C: Beyond them

Channel Crossing (Matheson Lang) (Gaumont-British) Interesting and realistic British melodrama with Channel boat providing effective background for suspenseful story. Powerful financier fleeing ruin and scandal attempts to save himself by getting rid of man who knows his secret. Excellently acted.

For A: **Very good of kind**

For Y: **Exciting**

For C: Too exciting

Fountain, The (Ann Harding, Brian Aherne, Paul Lukas) (RKO) Strong, intelligent problem play, laid in neutral Holland during Great War, finely acted by notable cast. Heroine's spiritual love for her fine German husband and her romantic love for English lover make intensely interesting but hardly amusing dramatic conflict.

For A: **Fine of kind**

For Y: Not for them

For C: No

Harold Teen (Hal LeRoy, Rochelle Hudson) (Warner) Innocuous comedy based on newspaper comic strip characters, about vapid high-school hero's off-again-on-again romance with schoolmate. Simple, elementary stuff, but depiction of adolescents as natural and unsophisticated is welcome for a change.

For A: **Hardly**

For Y: **Fairly good**

For C: **Good**

Hide-Out (Robert Montgomery, Maureen O'Sullivan) (MGM) Sentimental, wholesome comedy, played with naturalness and real human appeal, about city racketeer who escapes police and finds refuge, wounded, with rural family. Simple farm life and genuinely charming daughter regenerate slicker in fairly convincing manner.

For A: **Pleasant**

For Y: **Amusing**

For C: **Fair**

Judge Priest (Will Rogers, Anita Louise) (Fox) Rogers fine as tolerant, kindly, carefree Circuit Court judge in sleepy southern town. Some exaggerated situations, but mostly wholesome, human charm in characters and picturesque settings, appealing romance, and with climax both dramatic and hilarious.

For A: **Very good**

For Y: **Very good**

For C: Good if it interests

Last Gentleman, The (George Arliss, Edna May Oliver) (U.A.) Arliss in choice role as crotchety, domineering old aristocrat who rules family destinies with iron will even after death. Rich, sympathetic, character comedy with fine supporting cast around picturesque old patriarch. Delightful dialog throughout.

For A: **Excellent**

For Y: **Excellent**

For C: Very mature

Servants' Entrance (Janet Gaynor, Lew Ayres) (Fox) Light, whimsical comedy of the type expected from Janet Gaynor, with unusually good cast. Pampered rich girl seeks human reality and finds her true romance in world of workers. Thoroughly wholesome, amusing, and gayly unworried about probabilities.

For A: **Good of kind**

For Y: **Entertaining**

For C: **Good**

Motion Pictures—A Close-Up

THE following extract from a sermon preached by Dr. Stewart P. MacLennan of Los Angeles, California, from the pulpit of the Fifth Avenue Presbyterian Church, New York, will be of interest to all those concerned with the improvement of motion pictures. Dr. MacLennan is pastor of the First Presbyterian Church of Hollywood, California, and is therefore in a position to speak from personal knowledge and observation.

A more extensive discussion of the motion picture problem, by Dr. MacLennan, will be published in these pages in a late spring issue.

I know there is interest among you, as there is everywhere, concerning what the motion picture industry is doing to raise motion picture entertainment to a higher level. There is no doubt—and I speak from personal knowledge—that the responsible elements in the industry are indeed sincere and determined in their purpose permanently to remove objectionable matter from their product.

I believe they will succeed. I think their good faith will bring its own reward. But the public has its own responsibility and the problem of securing better pictures or better plays or books is also of vital interest to the Church in its duty of moral leadership. To provide satisfactory mass entertainment is no easy task. The interest of church membership should be sympathetic, sincere and lasting.

Many good pictures have failed because of lack of support. We must support the good in life as well as condemn the bad. Only through appreciation of the good will motion picture entertainment be raised to its maximum usefulness. Moreover, those producers who are determined to discharge their public duty are entitled to our encouragement.

One thing more. You can never make people moral by law. To obtain morality, a community must first want morality. It is a thing of the spirit and the only road to it is the way of self control and self regulation.

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